

THE

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BAPTISMAL RITUALS.

TEN years ago, when the "baptismal regeneration" question was discussed in the law courts, there appeared in one of our popular periodicals an article with the above title. We did not see it at the time, as we were not in the habit of reading the publication; but meeting with it accidentally a few days ago, we thought it might throw some light on the process by which this scriptural ordinance was perverted, and fashioned into the unmeaning ceremony now performed by the English Episcopalians.

"In the earliest days of the christian church those who were admitted into it by baptism were necessarily not infants but adolescent or adult converts. These previously underwent a course of religious instruction, generally for two years. They were called during their pupilage, 'catechumens,'* a name afterwards transferred to all infants before baptism. When such candidates were judged worthy to be received within the pale of the church, their names were inscribed at the beginning of Lent, on a list of the competent or 'illuminated.' On Easter or Pen-

tecost eve they were baptized, by three solemn immersions, the first of the right side, the second of the left, and the third of the face. They were confirmed at the same time, often, in addition, receiving the sacrament. Sprinkling was only resorted to in cases of the sick and bed-ridden, who were called *clinics*,† because they received the rite in bed. Baptism was at that early period accompanied by certain symbolical ceremonies long since disused. For example, milk and honey were given to the new christian to mark his entrance into the land of promise, and as a sign of his spiritual infancy in being 'born again;' for milk and honey were the food of children when weaned. The three immersions were made in honour of the three persons of the Trinity; but the Arians having found in that ceremony an argument favouring the notion of distinction and plurality of natures in the Deity, Pope Gregory by a letter addressed to St. Leander of Seville, ordained that in Spain, the then stronghold of Arianism, only one immersion should be practised. This prescrip-

* From the participle of a Greek verb, expressing the act of receiving rudimentary instruction

† From a Greek word signifying a bed, when we derive the word *clinical*.

tion was preserved and applied to the church universal by the 6th canon of the Council of Toledo in 633. The triple immersion was, however, persisted in in Ireland to the 12th century. Infants were thus baptized by their fathers, or indeed by any other person at hand, either in water or in milk; but the custom was abolished in 1172 by the Council of Cashel.

"The African churches obliged those who were to be baptized on Easter eve to bathe on Good Friday, 'in order,' says P. Richard, in his *Analyse des Conciles*, 'to rid themselves of the impurities contracted during the observance of Lent, before presenting themselves at the sacred font.' The bishops and priesthood of some of the Western churches, as at Milan, in Spain, and in Wales, washed the feet of the newly baptized, in imitation of the humiliation of the Redeemer. This was forbidden in 803 by the 48th canon of the Council of Elvira.

"The Baptistery of the early church was one of the *exedrae*, or out-buildings, and consisted of a porch or ante-room, where adult converts made their confession of faith, and an inner room, where the actual baptism took place. Thus it continued till the sixth century, when baptisteries began to be taken into the church itself. The font was always of wood or stone. Indeed, we find the Provincial Council held in Scotland, in 1225, prescribing those materials as the only ones to be used. The church in all ages discouraged private baptism. By the 55th canon of the same Council, the water which had been used to baptize a child out of church was to be thrown into the fire, or carried immediately to the parish baptistery, that it might be employed for no other purpose; in like manner, the vessel which had held it was to be either burnt or consecrated for church use. For

many centuries superstitious virtues were attributed to water which had been used for baptism. The blind bathed their eyes in it in the hope of obtaining their sight. It was said to 'drown the devil,' and to purify those who had recourse to it.

"Baptism was by the early church strictly forbidden during Lent. The Council of Toledo, held in 694, ordered by its 2nd canon, that, from the commencement of the fast to Good Friday, every baptistery should be closed, and sealed up with the seal of the bishop. The Council held at Reading, Berkshire, in 1279, prescribed that infants born the week previous to each Easter and Pentecost, should be baptized only at those festivals. There is no restriction of this kind preserved by the Reformed Church; but we are admonished in the rubric that the most acceptable place and time for the ceremony is in church, no later than the first or second Sunday after birth. Sundays or holidays are suggested, because 'the most number of people come together,' to be edified thereby, and be witnesses of the admission of the child into the church. Private baptism is objected to, except when need shall compel.

"The practice of administering the Eucharist to the adult converts to christianity after baptism, was in many churches improperly, during the fourth century, extended to infants. The priest dipped his forefinger into the wine, and put it to the lips of the child to suck. This abuse of the Holy Sacrament did not survive the twelfth century. It was repeatedly forbidden by various Councils of the Church, and at length fell into disuetude.

"Christening fees originated at a very early date. At first, bishops and those who had aided in the ceremony of baptism were entertained at a feast. This was afterwards commuted to an actual pay-

ment of money. Both were afterwards forbidden. The 48th canon of the Council of Elvira, held in 303, prohibits the leaving of money in the fonts, 'that the ministers of the church may not appear to sell that which it is their duty to give gratuitously.' This rule was, however, as little observed in the Middle Ages as it has been since. Strype says, that in 1560 it was enjoined by the heads of the church that 'to avoid contention, let the curate have the value of the "Chrisome" not under 4*d.*, and above as they can agree, and as the state of the parents may require.' The Chrisome was the white cloth placed by the minister upon the head of a child which had been newly anointed with chrism, or hallowed ointment composed of oil and balm, always used after baptism. The gift of this cloth was usually made by the mother at the time of Churching. To show how enduring such customs are, even after the occasion for them has passed away, we need only quote a passage from Morant's 'Essex'. 'In Denton Church there has been a custom, time out of mind, at the churching of a woman, for her to give a white cambric handkerchief to the minister as an offering.' The same custom is kept up in Kent, as may be seen in Lewis's History of the Isle of Thanet.

"The number of sponsors for each child was prescribed by the 4th canon of the Council of York, in 1196, to be *no more* than three persons;—two males and one female for a boy, and two females and one male for a girl;—a rule which is still preserved. A custom sprung up afterwards which reversed the old state of things. By little and little, large presents were looked for from sponsors, not only to the child, but to its mother; the result was that there grew to be a great difficulty in procuring persons to under-

take so expensive an office. Indeed, it sometimes happened that fraudulent parents had a child baptized thrice, for the sake of the godfather's gifts. To remedy these evils, a Council held at l'Isle, in Provence, in 1288, ordered that thenceforth nothing was to be given to the baptized but a white robe. This prescription appears to have been kept for ages; Stow, in his Chronicle of King James's Reign, says, 'At this time, and for many ages, it was not the use and custom (as now it is) for godfathers and godmothers to give plate at the baptism of children, but only to give *christening shirts*, with little bands and cuffs, wrought either with silk or blue thread, the best of them edged with a small lace of silk and gold.' Cups and spoons have, however, stood their ground as favourite presents to babies on such occasions, ever since. 'Apostle spoons'—so called because a figure of one of the apostles was chased on the handle of each—were anciently given: opulent sponsors presenting the whole twelve. Those in middling circumstances gave four, and the poorer sort contented themselves with the gift of one, exhibiting the figure of any saint, in honour of whom the child received its name. Thus, in the books of the Stationer's Company, we find under 1560, 'a spoone the gift of Master Reginald Woolf, all gilte, with the picture of St. John.'

"Shakespear, in his Henry VIII., makes the king say, when Cranmer professes himself unworthy to be sponsor to the young princess:—

'Come, come, my lord, you'd spare your spoons.'

"Again, in Davenant's Comedy of 'The Wits,' (1639):

'My pendants, casketts, and rings;
My christ'ning candle-cup and spoons,
Are dissolved into that lump.'

"The coral and bells is an old invention for baptismal presents. Coral was anciently considered an amulet against fascination and evil spirits.

"It is to be regretted that, at the present time, the grave responsibilities of the sponsors of children are too often considered to end with the presentation of some such gifts as we have enumerated. It is not to our praise that the ties between sponsors and god-children were much closer, and held more sacredly in times which we are pleased to call barbarous. God-children were placed not only in a state of pupillage with their sureties, but also in the position of relations. A sort of relationship was established even between the god-fathers and god-mothers; insomuch, that mar-

riage between any such parties was forbidden under pain of severe punishment. This injunction, like many others, had, it appears, been sufficiently disobeyed to warrant a special canon (12th) of the Council of Compiègne, held so early as 757, which enforced the separation of all those sponsors and god-children of both sexes who had intermarried, and the church refused the rites of marriage to the women so separated. A century after (815) the Council of Mayence not only reinforced these restrictions and penalties, but added others."

GENERAL BAPTIST MISSIONARY SOCIETY.

WE conclude our notices of the proceedings at the Baptist Anniversaries, with some selections from the addresses at the Annual Meeting of this Society, held during the Association at Wisbeach, on Wednesday evening, June 20. The chapel in Ely Place was inconveniently crowded, and much interest was excited from the presence of three missionaries and of the Rev. D. M. Graham, A.M., of New York, deputed by the Freewill Baptists of the Northern States of America. Robert Pegg, Esq., of Derby, the Treasurer of the Society, was called to occupy the chair.

The CHAIRMAN—My christian friends,—Through the good providence of God we are permitted to assemble at another of these important missionary anniversaries. Preserved as we have been during the year that has passed since many of us met on a like occasion in another place, may we not lift up our hearts in thankful praise to Him in whose hand our breath is, who holdeth our soul in life? I confess that I seldom attend an Association without being reminded, with impressive solemn-

nity, that here we have no continuing city; for when do we meet without finding that one dear friend or another, whom we have been accustomed to see on these occasions, has been taken away? Especially is this the case when we look back for a number of years. It is sixteen years since the Association was last held in Wisbech, and then I had the same honour as you have conferred upon me this evening. Of the ministers who were then on this missionary platform, and who took part in the proceedings of the meeting, three are now sleeping the sleep of death, Mr. Pike, Mr. Wallis, and Mr. Goadby. How strongly does this impress upon us the admonition, "Whatsoever thy hand findeth to do, do it with thy might," and the necessity of our discharging the duties we severally owe to the Redeemer's cause, and consecrating to Him the talents and influence we possess, seeing that we know not how soon our opportunities for doing so may for ever cease! God's blessed cause must and will progress, whether we are devoted to it or indifferent, whether we per-

sonally are liberal or the contrary; for we know it is amongst the decrees of heaven that God's kingdom on earth shall eventually prevail. But when that glorious conquest shall have been accomplished, when the blessed triumphs of the Gospel shall have been achieved, surely it will be a matter of infinite moment to us as to what part we have had in bringing those triumphs about. As the Treasurer of the Society, it devolves upon me to lay before you a general statement of the accounts during the past year. A short time ago, the Committee felt, I may say, considerable anxiety as to the financial state of the mission, and they looked forward to this balance-sheet with considerable misgivings; and I am sorry to say that those fears were not groundless, for, whilst the balance against us last year was only £257, at the present time it is £897, making us minus during the year £350. Perhaps I ought to say, that this may be to some extent accounted for by some unusual expenditure during the last twelve or eighteen months, for, during that time, we have had three passages to or from India of our missionaries and their families. Still, on the other hand, there have been some sources of income which do not occur every year; and, therefore, I fear that the real fact is, that our average regular income at the present time falls short of our necessary regular expenditure. This being the case, you will excuse my affectionately recommending to your kind and liberal consideration a circular which has been issued by the Committee, and which, I trust, has reached the hands of most of you. That circular has, I am glad to say, already borne fruit. We have had several most kind and liberal responses to it; and I cannot forbear making especial reference to one case. One gentleman, a long-tried, faithful, liberal, and most distin-

guished friend of our society,—I mean John Heard, Esq., of Nottingham,—whose annual subscription has been of late £50, a few days ago sent me a cheque for £100, intimating that that sum would be his annual subscription for the future. The only thing to be regretted of John Heard is, that that is coming upon him which the Scriptures call being "well stricken in years." We are almost tempted to wish that such men should live for ever. May God long spare his useful life! To which, I am sure, you will all say, Amen.—The chairman concluded by reading the balance-sheet for the year.

REV. JOHN BAXTER PIKE, of Bourne.—Almost all missionary reports now present two aspects: they generally speak of encouragement and difficulty, of trials and of success. I do not think we need be either surprised or at all discouraged on this account. If it were otherwise, it would not be in harmony with the existing order of things by which we are surrounded. If I were to analyse the report, a variety of topics might be selected, each of which is fitted to supply encouragement; but I will only refer to one. The report speaks of *souls saved*; and after all THAT is the grand encouragement. We know something of the value of the human soul; though, alas, but little compared with its real worth! We know that the whole income of this society, from its formation to the present day—nay, that the gold of all the world—if it were placed in the balance against a human soul, would be outweighed. The soul of man can soar above the sun, above the suns of all systems, and can say, "I am greater than you: with all your magnitude and all your magnificence, you are but lumps of inanimate matter: I am reason; I am feeling; I am thought; I can improve the opportunities of the present;

I can recall the memories of the past; I can pierce the veil of the future; I can stoop to examine intelligently the very minutest of God's works, and I can rise in exulting adoration of His most glorious perfections." And when we think that the souls saved during the past year by the instrumentality of this society have not only been rescued during time from the degradation and wretchedness of heathenism, but also from the impending woes of perdition in the future, and that they will with ever expanding faculties meditate on God's work, engage in His service, rejoice in His favour, and swell His praise through a blessed immortality, must we not consider that these results are an abundant recompense for all the labours, all the sacrifices, and all the money, that have been expended in the missionary field? It is a delightful thought, that not only do angels in heaven rejoice over these ransomed spirits, but that the Lord of angels Himself rejoices over them with exceeding joy, for in them he sees of the travail of his soul and is satisfied. By instrumentally multiplying the number of the saved, we are also multiplying the elements of our own future blessedness and glory. We may well believe that the very highest and purest happiness that a saint in light can enjoy, is to possess a heaven whose inhabitants he has been instrumental in multiplying, and with them to swell the rich anthem of praise which will roll down the coming eternity and deepen as it rolls, "Unto him that hath loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion forever." The speaker then referred to the difficulties in the way of this enterprise as being a portion, in fact, of that discipline by which God fitted us to discharge His work; and which, if regarded

with a brave and believing heart, instead of being impediments or discouragements, would be stepping-stones to further progress and ultimate victory. When our first missionaries went to India it was said to them, "You may just as well attempt to remove the Himalaya mountains, and cast them into the sea, as to uproot the system of Hindooism." But our brethren went forth not in their own strength, but in the strength of the Lord, and in the power of His might; they confronted that massive, mighty, hoary system of superstition; and now that great mountain is sensibly diminishing; huge fragments have fallen from its frowning heights; loud rumblings are heard in its cavernous depths; volcanic fires are there preparing for its final overthrow; and ere long that subtle, that metaphysical, but that cruel and soul-destroying imposture of Hindoostan, shall be a thing of the past, like the idolatries of Egypt, of Babylon, of Greece, of Rome, and of Britain. The Hindoos themselves are losing faith in their system; and some of the songs which are popular amongst them indicate not only the feelings of many, but may be regarded as prophetic of the good time coming. Here is a stanza from one of them:—

"Lo! see advance the destined day
When fall shall every heathen shrine,
When Brahmia's Shaster shall decay,
Mohammed's system shall decline,
No more shall different sects and castes
Each from the rest like strangers stand;
Divisions then shall all be past,
And mankind form one friendly band."

Let us, then, in the words of my resolution, "put forth more strenuous exertions to carry out the still unrepealed commission of the Saviour, 'Go ye into all the world and preach the gospel to every creature.'" A nobler enterprise cannot enlist our sympathies nor excite our zeal. There is none to which we are summoned by such commanding authority, and such constraining motives.

Everything around us seems to say, "Be diligent, be prayerful, be hopeful." Voices from pagans, mussulmans, and papists; voices from the depths below, and voices from the heights above, all say, "Go forward." And *one* voice which we dare not, must not, will not disregard, says, "I have loved you, and given myself for you! Ye are not your own. Ye are bought with a price, therefore glorify God in your body and in your spirit, which are God's;" then

"Press on, press on! nor doubt nor fear;
From age to age this voice shall cheer;
While'er may die and be forgot,
Work done for God,—that dieth not!"

REV. THOS. GOADBY, of Coventry, observed that he could not address such a meeting for the first time without remembering what serious and solemn responsibilities rested upon the young men and the young ministers in this denomination. Their fathers, amongst other great and good works, had founded this Foreign Missionary Society with one simple object—that of promoting the glory of God in the salvation of man. The fathers had fallen in the field; all the first missionaries were dead; and some of the first and chiefest founders of this institution had passed away; and it remained to them who, in the providence of God, had been raised up to preach the unsearchable riches of Christ in this country, to sustain and support the institutions which had thus come down to them. Were they determined that those institutions, and especially this foreign mission, should not in any way suffer from their neglect? Could they suffer those institutions to become embarrassed and impaired in efficiency, and yet put forth no hand to help them? He felt that if he were to do this, he would be a degenerate son of a most noble and worthy sire. Many of the young men of our denomination, and of England in general, had

grown up under certain injurious influences. There was a popular kind of literature which represented in caricature all missionary societies, and held them up to ridicule, on the ground that they neglected home and their very families in order that they might benefit the Hottentots and heathens abroad. When he first entered upon the christian ministry he recollected that feeling occurring to him. But it was but a passing thought; and it did not appear to him that we never made a greater mistake than when we supposed that any work for the heathen abroad hindered or crippled us in our work at home. He looked upon this society as one of the great sources of their strength. Did it not bind them all together and make them all sympathise with those who had gone out to preach the gospel in India? Did it not bring out the public spirit of the denomination when an appeal was made to them on behalf of those who were crushed and corrupted and cursed by a foul and idolatrous system of religion? When anybody asked him what the General Baptists were, and what was their position and worth, he felt that he should like to take them to Orissa, and ask that question of Gunga Dhor. He would stake his word that that individual very much more regarded the General Baptists than he did the late East India Company, and a meeting of this sort as of very much higher importance than any political body in his own native land. The denomination therefore drew encouragement, strength, and self-respect from this society, and they ought, on that account, to support and stand by it. The society was pledged to extend the gospel to the whole of Orissa. It might be said, "That is a mighty work. We are only 19,000 in England, and there are 8,000,000 in Orissa." Why, that was in accordance with the

genius of the British people. There were but 30,000,000 of us, and we were ruling over 200,000,000 in India. Remember what Clive did, how with 5,000 or 6,000 men he put 60,000 to flight; and what Wellesley did at Assaye; and what Havelock did at Cawnpore and Lucknow. Should the soldiers and warriors of Christ be less brave and courageous? No! They had God and His promises on their side; they had Christ for the captain of their salvation; and they never could give up, however great the odds might be against them.

REV. D. M. GRAHAM, A. M., of New York—after referring to his acquaintance by report with the late Rev. J. G. Pike, of Derby, and personally with the late Rev. Joseph Goadby, of Loughborough, and expressing his great satisfaction at hearing their sons speaking in behalf of a cause in which he was so much interested, proceeded to confirm the statement of the last speaker that the denomination lost no strength by working for foreign missions; and illustrated that fact by his own experience—the visit of the late Dr. Sutton to the United States on behalf of the mission having been the means of imparting new vitality and prosperity to the Free Will Baptist cause in every respect. In reference to the statement in the report of what a penny a week would effect; as he (Mr. Graham) was not accustomed to English beer, and would as soon drink castor oil, he had asked some one by his side what was the price of a glass of beer. The answer was, “A penny.” That was the price to the poorest man. He (Mr. Graham) did think that as christians they could, some way or other, endure the awful sacrifice of taking one glass of beer less a week. And that sacrifice would bring in all this fund that had been mentioned! We talked of endurance of toils, and labours, and sacrifices, but what

sacrifices were these compared with those of the men who went to the stake and were burnt for christianity even in England? Mr. Graham said he had heard a man reasoning with his father, who had that very bad habit of using tobacco, and saying that he must feel it quite an expense. “No,” said he, “I don’t feel it at all.” “How can that be?” the man asked. “Why,” “in the beginning of the year I make my calculations for the tobacco.” And so it came in among the necessities, and he did not feel it at all. Now, suppose a man should think Jesus Christ worth just as much as that man thought tobacco worth, and should make the calculation for the missionary cause in the beginning of the year. Then would not he carry it just as easily as the other paid for his tobacco? Mr. Graham then referred to Mr. Hutchins, of America, whose history, he stated, had been very like that of Mr. Pike, sen., and who had laboured as Secretary to the Freewill Baptist Mission. He died last September, after living for much of his time on a salary of 300 or 400 dollars, and out of this he had given over 3000 dollars, in some thirty years, to these causes of benevolence. When he (Mr. Graham) discovered this in looking over Mr. Hutchins’s manuscripts, he thought, “That man made arrangements to pay for his tobacco in the beginning of the year.” This was the secret of the great success of those who accomplished anything for Christ—they made calculations to do it; and they did it. Mr. Graham here related an anecdote of a boy in New Hampshire, whose father had a great quantity of cider and apples, and when other boys came to play with him, his mother would say to him, “I am glad you brought these boys in; go down into the cellar, and get some apples and cider for them.” The boys were very much cheered;

but John did not obey the order. When they had left the house, they took him to task for disappointing them so, when his mother told him to go. "Oh, yes," said John, "she told me to go, but she winked the other way." So we talked about going to missions, and giving to missions, but we winked the other way. Might God help every one, at the beginning of each year, and of this ecclesiastical year just beginning, to make calculations to meet these claims. If they were as regular in their contributions to foreign missions as the consumers of beer and tobacco in meeting their bills for those things, there would be a different report of the society next year.

REV. DR. BURNS, of London, expressed his conviction that there was no more important field of missionary labour than Orissa under the sun; and he thought the success achieved there equal, if not greater, than in most of the fields occupied in the distant east. He had known the society twenty-five years, and he mentioned some of its missionaries, such as Charles Lacey and Dr. Sutton, whom he had known personally, and whose labours were highly valued by persons in her Majesty's service, by ministers of various denominations, and by visitors to India. He expressed his sense of the advantage of having a thoroughly liberal man in the chair; and, rejoicing in what the chairman and Mr. Heard had done for the society, he suggested it would be a capital thing if they would go through the connexion and spread the contagion of their example. He was perfectly convinced with their friend Graham, that no other liberality but *arranged* liberality would be effective. The only way to be sure our stewardship should be a faithful one, was to ascertain with a clear conscience in the presence of God what we could spare for the

great cause of the Saviour and of suffering humanity; and when we had taxed ourselves and found out what we ought conscientiously to give, the difficulty was over. Instead of having to meet little individual obstacles, they would thus be got over once for all. The contributions to these missions might have been respectable; there had, indeed, been noble contributions, and many persons he knew had acted with great self-denial in continually supporting the cause; but it behoved them all to ask, in the first place—Are we giving equally with other denominations? Secondly, Are we giving in proportion to the wealth of the connexion? And, thirdly, Are we giving in proportion to the magnitude of the object? If not, let them pray that the Divine Spirit might stir them up and incite them to a holy and generous christian benevolence, and to distribute freely of those means for which they were accountable before God. Let there be a careful and deliberate arrangement to consecrate to the Saviour what they could spare; and if they could not spare according to the claims presented, let there be self-denial. He could not believe that this great christian institution should retrograde, or that those who had laid their hands so firmly and affectionately on the gospel plough, would withdraw them and thus become unfit for the kingdom of God.

REV. E. STEVENSON, of Loughborough, expressed his opinion that it was time some decided movement was made to restore the balance sheet to a proper state. He had been accustomed to give a guinea a year towards this society, besides his family contributing to it weekly. He had raised his subscription this year to two guineas, but was sure that would not do; and he therefore offered, if one hundred persons would join in raising their subscriptions to five guineas a

year each for five years, that he would be one of the number. Mr. Stevenson subsequently offered to stand by his proposition if only fifty could be found to join, who had hitherto given less than five guineas a year.

REV. ISAAC STUBBINS, from India, said he believed that every farthing given for God would be returned tenfold. Not that he would give from so mean and so sordid a motive as that; but they had been told, "Honour the Lord with thy substance and with the first fruits of all thy increase; so shall thy barns be filled with plenty, and thy presses burst forth with new wine." "There is that giveth and yet increaseth, and there is that withholdeth more than is meet, and it tendeth to poverty." He expressed his rejoicing at seeing his beloved brother, William Brooks, who had just returned from India, on that platform. No man in connection with the mission had laboured more indefatigably, more enduringly, or more faithfully. Might God bless him whilst here, and restore him as one of Orissa's greatest treasures! Mr. Stubbins mentioned the case of a young man of very respectable connections, who had been exceedingly anxious to become a missionary, but being determinedly opposed by his parents, who used almost physical force to prevent his going, he was filled with so much grief, and became so despairing, that by degrees his religion began to decline, and now he is a vagabond upon the face of the earth, and his heart-broken parents knew not whither he had gone. Though he, Mr. Stubbins, had had his trials and difficulties and sufferings for twenty-four years in connection with the mission field, had he a thousand sons and a thousand daughters he would say, "Go, go! and may God be with you."

Mr. W. Brooks, Missionary Printer, from India, gave an interesting account of his labours in the missionary printing office in Orissa for nineteen years, during which time the whole Bible had been printed there, and many thousands of separate gospels, besides millions of tracts. There was no other press from Calcutta to Vizagapatam, a distance of 800 miles. Many of the converts had been first led to forsake idolatry, or to consider the claims of christianity, from the books they had received. Mr. Brooks, however, stated that his labours had not been confined to printing. He had, as far as he was able, accompanied the brethren into different districts, and made known in his humble measure the gospel of Christ. He had also for some time had charge of the boys' asylum; and during the past year he believed as many as in former years had been baptized and added to the church.

REV. H. WILKINSON, of Norwich, expressed his gratification in meeting his Brother Brooks, who had been so long in India, nearly double the ordinary average of missionary life. The labours in which he had been engaged were perhaps of a more enduring kind than those of other missionaries, and no doubt in years hence the fruits of those labours would be seen in distant India. It was fabled in India that pearls originated in drops of rain enclosed by the oyster-shell; and so a little particle of effort and of prayer and earnest interest in the cause of the Redeemer might, by the grace of God, form more than

"A gem
To deck an earthly diadem,"

but a gem to deck the Redeemer's crown throughout eternity. Mr. Wilkinson enforced by anecdote and persuasion the necessity of rescuing the funds of the mission from their present state.

Poetry.

MY LAMP AND LIGHT.

BY R. M. CHEYNE, A.M.

"Thy word is a lamp unto my feet, and a light unto my path."

WHEN Israel knew not where to go
 God made the fiery pillar glow;
 By night, by day, above the camp
 It led the way—their guiding lamp;
 Such is thy holy Word to me
 In day of dark perplexity.
 When devious paths before me spread,
 And all invite my foot to tread,
 I hear thy voice behind me say,—
 "Believing soul, this is the way,
 Walk thou in it." Oh! gentle Dove,
 How much thy holy law I love,
 My lamp and light
 In the dark night.

When Paul amid the seas seemed lost,
 By Adrian billows wildly tost,
 When neither sun nor star appeared,
 And every wave its white head reared
 Above the ship, beside his bed
 An angel stood, and "Fear not" said,
 Such is thy holy Word to me
 When tost upon affliction's sea;
 When floods come in unto my soul,
 And the deep waters o'er me roll,
 With angel voice thy Word draws near,
 And says, "'Tis I, why shouldst thou fear?
 Through troubles great my saints must go
 Into their rest, where neither weep
 Nor sin can come; where every tear
 From off the cheek shall disappear,
 Wiped by God's hand." Oh! gentle Dove,
 Thy holy law how much I love,
 My lamp and light
 In the dark night.

When Holy Stephen dauntless stood
 Before the Jews who sought his blood,
 With angel face he looked on high,
 And wondering, through the parted sky,
 Saw Jesus risen from his throne
 To claim the martyr as his own,
 Angelic peace that sight bestowed,
 With holy joy his bosom glowed,
 And while the murderous stones they hurled,
 His heaven-wrapt soul sought yonder world
 Of rest. "My spirit, Saviour, keep,"
 He cried, he knelt, he fell asleep;
 Such be thy holy Word to me
 In hour of life's extremity!
 Although no more the murdering hand
 Is raised within our peaceful land,—
 The Church has rest, and I may ne'er
 Be called the martyr's crown to wear;
 Yet still, in whatsoever form
 Death comes to me, in midnight storm
 Whelming my bark, or in my nest
 Gently dismissing me to rest,
 Oh grant me in thy Word to see
 A risen Saviour beckoning me.
 No evil then my heart shall fear
 In the dark valley. Thou art near!
 My trembling soul and thou, my God,
 Alike art there; thy staff and rod
 Shall comfort me. Oh gentle Dove
 How much thy holy law I love!
 My lamp and light
 In the dark night.

Reviews.

Conference on Missions, held in 1860, at Liverpool; including the Papers read, the Deliberations, and the Conclusions reached; with a Comprehensive Index shewing the various matters brought under review. London: Nisbet. Tenth Thousand, revised.

WHEN we say that this is a remarkable book, recording the proceedings of a remarkable meeting, we should say much, but we should not say enough. Such an assembly of faithful christian men, gathered together from all parts of the earth for such a great purpose, the world had never seen. The Conference was

opened on Monday evening, March 19th, and continued to the 23rd. One hundred and twenty-six missionaries, secretaries, ministers, and civilians, composed the conference, which was conducted with the utmost harmony. The Papers read were excellent; the conversations were brief but explicit; every one was free to express opinions or tell facts; two shorthand writers reported all that was said and done; and what a mass of facts! We understand, too, that means have been provided for the gratuitous circulation of this volume to missionaries all over the world, and to ministers and

sabbath-school superintendents at home. Surely the grand cause of christian missions will receive a mighty impetus by this extraordinary movement!

The Two Thousand Confessors of Sixteen Hundred and Sixty-two. By Thomas Coleman. London: Snow. Three Shillings.

MR. COLEMAN, Independent minister of Ashley, near Market Harborough, in anticipation of the bi-centenary of the ejection of upwards of 2000 pious ministers from the Established Church on August 24, 1662, has collected in this volume a great amount of valuable information. Having read it with much interest and deep sympathy for the noble-minded and faithful sufferers, we tender our best thanks to the author for the opportunity. We wish we had space to make several selections which we have noted, but as that is impossible, we would more earnestly commend the volume to families, sabbath schools, and congregations, that the young amongst us may have before them a brief record of an event such as the world had not witnessed, and seeing what sacrifices these christian heroes made when laying

the foundations of nonconformity in England, they may prize more highly the invaluable privilege we now enjoy of "Freedom to worship God."

Imputed Righteousness. By Edward Steane, D.D. London: Jackson & Walford. Threepence.

THE religious press of London having been agitated by this question recently, Dr. Steane has here given his views of it. Certainly it is a most momentous question, and ought not to be tampered with. That "Christ died for our sins according to the scriptures," is the greatest truth in creation, which we ought to hold fast, if need be, as with a tenacious death-grasp.

Secret Prayer. By the Rev. Charles Stanford. London: Jackson & Walford. Threepence.

MR. STANFORD, the colleague of Dr. Steane in the pastorate of the baptist church, Denmark Place, Camberwell, has recently published several useful little treatises on practical subjects. This is one of them, and we have pleasure in giving it our best commendation, for the thoughtful perusal of its brief but pungent pages must be beneficial.

Correspondence.

AMERICAN DOCTORSHIPS, AND HOW THEY ARE SOMETIMES OBTAINED.

(From the New York Examiner.)

So much has been said about the number and nature of the applications made at our seats of learning for honorary degrees, that we cannot deprive our uninitiated readers of an unexpected opportunity of seeing how the thing is sometimes done. The writer of the following letter, addressed to the president of one of our universities, was so much pleased with what he had written, that, upon second thought, he sent it to *The Examiner* for publication, thinking "its strictly secret and confidential character" would not be impaired if the names of the president, university, and author, were suppressed. In that form we give it the desired publicity, not doubting the successfulness of the application, and the consequent safety of adopting it as a well-considered model to be used by other candidates for similar distinctions:

"My Dear Brother,—When your eye lights upon the contents of this sheet, I know you will be occasioned a shock of surprise. I am surprised, alarmed even, myself at myself. Such a thing is so unusual with me, and so unlike me, that I can scarcely realise the guide of this pen to be me at all. However, dismissing the trepidation and hesitation that have always attended the meditation of this long-deferred and singular little job of seeming self-seeking, I would—repeating my lively appreciation of its possible impropriety, and deeply doubting my desert of the favour, and promising the most cheerful submission to your, whatever it may be, decision—I would simply ask—that is, of course, if you think the request is worthy of entertainment—I would simply ask that you—I know your word to be law there, as indeed it is, and ought to be, everywhere else—I would simply ask that you get conferred upon me at the approaching meeting of your, of our—I feel it to be

ours in the most endearing sense—I would simply ask that you get conferred upon me at the meeting of our board of trustees—a body of men whose executive efficiency and high respectability are on the tongues of all—I would simply that you get conferred upon me, at the approaching meeting of our board of trustees, the title of the two D's.

"Since penning the above, I have paused. I am even more amazed at seeing, than I was at thinking this to me, unusual to you, unexpected request. I must not send it, therefore, without another, viz: that you will read my reasons for it, that I now hasten to append. By way of a prefatory paragraph, though I totally, warmly, at a loss for language, disclaim the remotest *personalness*, so to speak, in this matter, I do not believe the title to be warranted by the letter or the spirit of the New Testament, but widely contrary to both. And as to any personal honour it might possibly be inferred to bring me, I cannot suppose it necessary to inform you or the world how greatly it is unneeded and undesired. But there are other considerations that have furnished my pen with this extraordinary errand. They are:—

"1. My usefulness would be multiplied. The wider one's sphere of influence, the greater one's usefulness. The minister with the two D's is more 'apt to teach' from the 'occasional pulpit,' and the 'anniversary' platform. The 'annual sermon' and the 'set speech' are huge helps. There is no computing the good to be done by them. I would be more known. Usefulness increased by an increase of influence, in the way of being more revered in the parish and the neighbourhood, also I might name. This suggests number two.

"2. My leading members desire it, on the ground of increasing their influence. It marks the church as well as the pastor.

"3. It would enlist my church on the side of *your* College, a consummation that I have long coveted. Their interest in our educational affairs is at present distributed amongst several institutions. Indeed, they have too little interest invested in any of them.

"4. It confers character and importance upon our ministers in the estimation of other ministers, to have them well dotted with the D's. Our denomination has not the name for learning that it has really earned.

"5. The title is worn by so many now that jealousies are kindled in the few who remain unhonoured. And they are likely to be looked upon as an inferior portion of the ministry, which you well know is not true of them; knowing, as you do, equally well, that neither intellectual pre-eminence nor literary attainments are any longer required in the candidates for the two D's. Here I may as well observe that any such disqualification you may think of in me will be abundantly argued away by the fact I have just related.

"Several Doctors of Divinity within the circle of my intimacies cannot so much as recite the Hebrew alphabet or decline a Greek noun. Dr. Ordinarius has himself informed me that the design of his having the title was nothing else in the world than to win away the affection of his wealthy church from a rival seat of learning.

"I pleased myself with the anticipation of sharing your festivities this summer, but am prevented by a press of duties. I intend to attend regularly hereafter. Your institution must be sustained. The Lord is looking kindly on my charge. Several professed hope during our late series of meetings, who are *peculiarly* promising. I have sometimes supposed that a larger and more responsible field would be better commensurate with my abilities, but I feel willing to submit all to the Lord.

"I need not add that this letter is strictly secret and confidential. You alone could comprehend the very peculiar and singular combination of considerations that have produced it, in the face of the protest of my own sense of delicacy, feeling of modesty, and well-known sentiments about being 'called Rabbi.' Pray for me, my brother, that I may be sustained and blessed of heaven in the difficult and sacred labours of the ministry. Reavowing my profound regard for you personally, and for the noble institution over which you so satisfactorily preside, I subscribe myself,

Affectionately yours,

We do not wish to abridge the amusement which the perusal of this facetious epistle is calculated to afford, but we shrewdly guess that the whole thing is nothing more than a witty exposure of some of the attempts which certain vain men have occasionally made to secure an honorary degree.

Christian Activity.

THE EARNEST AND ANXIOUS MINISTER.

It is not opinions that man needs, it is **TRUTH**. It is not theology, it is **GOD**. It is not religion, it is **CHRIST**. It is not literature and science, but the knowledge of the free love of God in the gift of His only-begotten Son.

"I know not (says Richard Baxter) what others think, but, for my own part, I am ashamed of my stupidity, and wonder at myself that I deal not with my own and others' souls as one that looks for the great day of the Lord; and that I can have room for almost any other thoughts and words; and that such astonishing matters do not wholly absorb my mind. I marvel how I can preach of them slightly and coldly; and how I can let men alone in their sins; and that I do not go to them, and beseech them for the Lord's sake, to repent, however they may take it, and whatever pain and trouble it should cost me. I seldom come out of the pulpit but my conscience smiteth me that I have been no more serious and fervent in such a case. It accuseth me not so much for

want of ornaments and elegance, nor for letting fall an unhandsome word; but it asketh me, 'How couldst thou speak of life and death with such a heart? How couldst thou preach of heaven and hell in such a careless sleepy manner? Dost thou believe what thou sayest? Art thou in earnest, or in jest? How canst thou tell people that sin is such a thing, and that so much misery is upon them and before them, and be no more affected with it? Shouldst thou not weep over such a people, and should not thy tears interrupt thy words? Shouldst thou not cry aloud, and shew them their transgressions; and entreat and beseech them as for life and death?' Truly this is the peal that conscience doth ring in my ears, and yet my drowy soul will not be awakened. O what a thing is a senseless hardened heart! O Lord, save us from the plague of infidelity and hard-heartedness ourselves, or else how shall we be fit instruments of saving others from it? O do that on our souls which thou wouldst use us to do on the souls of others!"

Revivals and Awakenings.

AN IRISH WASHERWOMAN'S PRAYER AT A REVIVAL MEETING.

FATHER! if our hearts deceive us not we have come here to-night to call upon Thy name. We have come here to seek Thee in the appointed way, and to pour out our hearts before Thee in prayer.

Father! wilt Thou not hear us. Thou hast heard me before, and I know Thou wilt hear me again; Thou art the hearer and answerer of prayer. This is the name by which Thou art known among Thy people. Thou didst hear Thy servant Moses when he prayed unto Thee in the wilderness on behalf of the rebellious children of Israel, and Thou didst spare them. Thou didst hear Thy servant Elijah when he prayed unto Thee that it should not rain, and it rained not for the space of three years and a-half. Thou didst hear Thy servant Daniel

when he prayed unto Thee in the lions' den, and the lions' mouths were shut, so that they hurt him not. And Thou art the same God still, the same yesterday, to-day, and for ever.

Thine ear is not now heavy that it cannot hear, neither is Thine hand shortened that it cannot save. Hear us also, therefore, O Father, when we pray unto Thee? hear us when we thus kneel at Thy footstool? and cause our prayer to ascend before Thee?

Father! we pray for unconverted ministers—ministers who are blind themselves and leaders of the blind, ministers who are nothing but finger-posts pointing the way of salvation to others, while they themselves stand still and walk not in that way!

Father! give them grace to hold their peace until they have a message from Thee! And oh, have mercy upon them,

and make them—oh make them ministering spirits, that they may minister unto them who shall be heirs of salvation!

Father! we pray for the new-born babes—those whom Thou hast quickened at this time and made new creatures in Christ Jesus! Wrap them in the swaddling bands of Divine love, compass them with Thy favour as with a shield, keep the everlasting arms underneath and round about them, and cause them to thirst after the sincere milk of the Word that they may grow thereby? Hold Thou them up and they shall be safe? Let not the enemy triumph over them, but guide them by Thy counsel, and then shall they have respect unto Thy statutes continually?

Father! we pray for unconverted sinners! Oh, have mercy upon them! Let the earthquake come with its terrible shakings that they may be alarmed; and if the earthquake pass unheeded, let the still voice of conscience come and whisper its warnings; and if the voice of conscience be stifled, let a sound from heaven, as of a mighty rushing wind come; and if still they remain hardened and unmoved, then put the hammer of Thy Word into the hand of Thy Spirit and break their rocky hearts in pieces; and if when thus crushed and broken, they still hold out, then put them, we pray Thee, where Thou didst put Thy prophet Jonah of old—put them into the whale's belly, and keep them there until they shall be constrained to exclaim, "Salvation is of the Lord."

Father! we pray for the Pharisees—those whited sepulchres that appear outwardly righteous, but who are full of all uncleanness within. Our blessed Lord did say unto them, in the days of His flesh, "Woe unto you Scribes and Pharisees, hypocrites;" but do Thou say unto them, in this day of merciful visitation, "Turn ye, turn ye from your evil ways, for why will ye die?"

Oh, Father, have mercy, we pray Thee, upon poor blind Pharisees!

TWO REMARKABLE FACTS

ARE mentioned in the Report of the Suffolk and Norfolk Baptist Home Missionary Union.

"There was a woman living utterly regardless of God or heaven, who had invited a sister's child, about eight years

old, on a visit. That child's mother was a godly woman, who trained up her children in the fear of the Lord: and the first night the little visitor was put to bed, she said, 'Aunt, don't you pray with me? mother always does.' There was the first arrow fixed in the prayerless sinner's heart. On the Lord's-day morning, on her going about some house-work, our little Missionary again said, 'Aunt, mother says we should do no work on the Sabbath-day.' There was another arrow directed to the heart of the Sabbath-breaker. Suffice it to say the result was the conviction and conversion of a careless sinner through the instrumentality of a child. O ye Christian mothers who read this, will you not be constrained so to train up your children, that they also, when they leave their homes, may be like the little maid in Naaman's house, messengers of mercy and salvation to others?

Some cases also of remarkable, instantaneous conversion might be stated. In a village connected with one of our churches, there has been a remarkable spirit of prayer poured out, and while the prayers have been ascending on one side of Jacob's ladder, the answers have been descending on the other. An old member of the church, who for years had been sorely tried with ungodly sons, giants in iniquity, came one day, during the past year, to his Pastor with tears of joy exclaiming, "*O, Sir, at last salvation is come to my house:*" for two of these once rebellious sons are now clothed, and in their right minds, sitting at the feet of Jesus. One of these was walking alone in the fields, and suddenly arrested, like Saul of Tarsus, he was struck with the conviction that he was on the broad road to hell, and was actually prostrated on the ground, and there lay alone agonizing and crying for mercy for three hours, till at length, then and there, Jesus spoke peace to his soul: and oh, the joy of pardoning love! He said "It was heaven on earth; he had no wish to go home, except to tell his friends what great things God had done for his soul, but rather wished he had wings at once to fly away and be at rest." We merely give these specimens to remind our readers that, when looking at the statistical table, they may reflect, that there is something more than the dry statement of 173 baptized and added to the churches."

Narratives and Anecdotes.

FATHER CHINIQUE, THE CANADIAN REFORMER.

At the last of the meetings held at Edinburgh in August, to celebrate the "Tri-centenary of the Reformation in Scotland," a converted Romanist priest was introduced, who had been the means of bringing over from 6000 to 7000 of the Canadian papists to the protestant faith.

Father CHINIQUE gave a lengthened and interesting account of his life and experience. After detailing the steps by which through persecution he was led to a saving knowledge of the gospel, he continued—I gave myself entirely and exclusively to Christ. I felt quite as a new man—strong as a lion—and I didn't care for Pope, or bishop, or priest. I felt so happy that I had found the way of salvation, that my heart was overflowing with joy. I paid my bill to the hotel-keeper, and then went away to my colony. I was told that my people would turn me out, and would not receive me; but I said, There is surely room enough for me somewhere in the world. The bishop said to my countrymen that I was excommunicated because I had refused to obey his authority without condition; but they knew it. I arrived in the colony on a Sunday morning. My people were all at the chapel door, and they asked me, What's the news? I have no news to tell you here, but come into the church. I didn't put on my priestly ornaments, but went into the pulpit dressed as I am—as a layman. They were all surprised, and I told them,—My dear countrymen, I don't come here to pray with you, because it may happen that you cannot unite in prayer with me now. I have broken for ever with the authority of the Pope and bishops of the Church of Rome. I have taken this step because I can't remain in my conscience longer, but I don't want you to follow me. You must not follow me, but you must follow Christ and the Word of God. If you think that I have done wrong, and if you think it is better for you to remain in the Church of Rome, do so; and if you think it is better not to have me any longer to preach to

you, and if you wish me to go away for what I have done, then I am ready to do so, and tell me so by rising up. Not one moved—they all remained quiet in their seats. I felt much surprised, and told them that I thought they were acting only to please me, but that it would be a great iniquity to do so. I said, You must please only your God, who is now looking down upon you; but it may happen that the Spirit of God has come down here as it came down upon my poor soul. I will put you this question in another shape. I then told them, If you think it is better to follow the Word of God than the word of man; if you think it is better to submit to Christ than to submit to man; if you think, dear countrymen, that it is better to be the children, servants, and followers of Christ, than to be submitted, as we have been all our lives, to the bishops of the Church of Rome; if you wish me to remain among you, and to read the scriptures, and to serve and praise the Lord, then you have only to tell me, and I am your man. They all rose up, without one exception. Then we began to sing the songs of Zion for the first time; and then I saw a thing which I don't think has been seen since the days of Pentecost. That whole multitude of people, about a thousand persons, praising the Lord because they had been made free by the Word of God. They felt that they were happy in the way of light and in the way of salvation,—just as men feel who have been in dark dungeons all their life, or for many years, when suddenly their dungeons are opened, and they see the light, and breathe the pure air which God has granted to man; or as men feel who are blind, and whose eyes are opened to see the light. They felt so happy, that they were almost out of themselves. I have no doubt the angels were singing over this, but it made a great scandal in the Church of Rome. More than two thousand men had left that Church, with their priest at their head, who was well known both in Canada and in the States. They punished the old bishop by removing him, and appointed another of the name of Doggan, who had a great reputation for piety and prudence.

His first act was to write a letter to me, to say that he was coming to recover his stray sheep, and to bring them back to the Church. I read that letter to my people from the pulpit, and I told them, Next Thursday the bishop is coming among you, to try to prove that I have deceived you, and that the Bible is a soul-destroying book, and that out of the Church of Rome there is no salvation. I told them they must be all up to hear him, and that not one—not even the sick—must be absent; and that if the bishop proved to them that I was a deceiver, that the Book was a soul-destroying book, and that there was no salvation out of the Church of Rome, they must make their peace with him. Thursday arrived, and an immense multitude of people came out. I had erected a platform, that the bishop might be seen and heard by every one. The bishop came at the appointed hour, and was surrounded by a great number of priests in rich carriages. Just at the moment he was coming near the chapel, I hoisted a flag which seemed as if it had a voice to the bishop, and said, "Sir, the days of darkness are gone, and the days of light and freedom are come, and are shining upon that flag. You are not coming into a land of the Inquisition, but among a free people, who owe no authority to Pope or Bishop." He understood that voice, and turned very pale when he saw it. The grand vicar, who was beside him, said to the people, "Kneel down! this is the Bishop, he will give you his blessing;" but nobody moved. The vicar said, in a louder voice, "Kneel down, this is the Bishop, he will bless you;" when a voice came from the crowd, "Dont you know that we will never bend our knees except before God?" and thousands of voices answered Amen to that. The Bishop went up to the platform, and I followed him as closely as possible. He then gave his sermon, but he failed entirely to prove anything that he had promised. It was clear that he had failed. At the end of half an hour he said to the people, being evidently vexed, "French Canadians, I see that you dont pay attention and respect to my authority, as I had a right to expect; and in the name of God, who is hearing me, I ask you who will regulate you in the ways of God, if you reject my authority?" His request was followed by a solemn silence. After a few moments

a voice cried out in answer, "We reject your authority for ever. We have nothing to guide us now but the Word of God as we find it in our Bible. Mr. Bishop, it is better for you to go away, never to come back again;" and thousands answered Amen to that also.

THE POPE AND HIS GOVERNMENT.

WILLIAM ARTHUR, A.M. author of "Missions to the Mysore," having visited Italy during the past spring, has published a volume of facts and incidents,* which he relates in his own lucid style. Here are some specimens.

"In came a rush of priests with the Pope, closing him round, bearing his train, and following him up the steps till he took his seat upon the throne. It was the first time I had seen Pío Nono. He is a fine, a very fine old man. Tall, portly, indeed fat, with a quick step, and open visage, like an English country gentleman. The face beams with apparently true benignity; but the eye is not easy, and the smile of the lips is not unmixed with a disquiet something at the corners of the mouth. Still he is a noble old man; and, looking at him, one is much more inclined to follow the common idea in England, that he is a very kind and sincere one, than the representation often (by no means always) given in Rome; namely, that he is faithless, unforgiving, and full of vainglory. Yet even they who say that, give him credit for sincerity in matters of religion, and for disinterestedness and purity of manners.

He sits upon his throne. They offer him a censor, into which he puts incense; they take off his mitre, and put it on; they chant, and cross, and bow; read, and with reverence hold him up a book to kiss; and take the censor, and wave the incense to this enthroned priest, in his royal robe of rose-colour and gold. To him all eyes turn; to him knees bow; to him the incense rises. He sits upon his throne, with superhuman reverence given to him; and look at his countenance! Surely this is not a human being, fresh from putting ten millions of his fellow-men, ay, of his own neighbours and countrymen, outside of the kingdom of God! Where are the tears and traces of horror lying upon his soul in connection with this deed? He smiles, and smiles, and smiles.

* Italy in Transition. Hamilton & Co.

Again, with knees bowed, the attendant dignitaries take off the rich rose-coloured robe, and disclose a beautiful white dress. With fresh bowing of the knees, a white apron is girded round the white robe. Then the Pope, preceded and followed by dignitaries, hastens over to the Apostles. Before him goes a Cardinal, with a large golden ewer in his hand. Behind, an ecclesiastic, with a tray containing napkins; another with a tray of violets, and a third with a little set of papers. As his Holiness approaches, the Apostles are agitated: their faces change colour: their petticoats shake. The little white boot is slipped off the right foot, well washed as ever it was in its lifetime. The Cardinal, from the golden ewer, pours upon the instep such a wee drop of water; and then his Holiness, taking a napkin, gives the foot just a touch: and that napkin falls to the Apostle as a perpetual memory of the day of his honour. Then the head of the Pope bows down to the foot, and his lips touch the instep.

The Romans often say that the Pope does not kiss the foot, but a bunch of violets, which he lays upon it. This was not the case. Pio Nono really did the work; he kissed the foot. This done, he turned round, took a bouquet of violets and handed it to the Apostle, who, receiving it, bowed, and with wonderful satisfaction kissed the back of the superhuman hand.

In the dining room of the hotel at Piacenza was a large company, apparently of men of business, with one lady. Her husband was from Bologna, and was giving the rest stories as to the Papal government. He talked in a dialect hard to understand, and with much rapidity, so that I could catch only the necks and wings of his facts, and I do not attempt to repeat them. When he had

run himself out of breath with one story, his wife reminded him of another, and on and on he went. The statements were horrible, and, to us, beyond belief; yet not one word of doubt escaped any person present. I could imagine that I was back again in the Mysore, hearing a kno of Brahmins telling stories of the days of Hyder Ali and Tippoo Sahib. They were tales of fines and imprisonment without any reason given; of hundreds kept in dungeons untried and condemned; of mulcts laid upon whole classes of persons in a day; of plunder concerted between officials and robbers, and prey divided share and share alike; murderers petted and thinkers put to death; and priests and bishops, archbishops and cardinals and legates, all fingering and dividing the spoil. It was something very fearful to hear those tales, and to see the hatred of priests and Church, and Pope and Rome—Rome, odious Rome—which seethed in that company. There was something in the expression of that hatred, such as I doubt whether a company of Englishmen could, under any circumstances, put on. If any one has seen a man in Rome, when something that might compromise him is said or done, look round as though all the walls had eyes and ears, he has recognised a species of fear as new to him as if he had never seen a man look afraid before; a kind of fear that it would be impossible for any man born and brought up under the British flag to throw into his countenance. And so with this hatred. It was not vociferous, but it was dark and hot, and lay down in the secret places of the men, boiling, and smelling of blood. Priests, priests—blacks, scoundrels, robbers, tyrants, devils, priests—how that word *priest* was repeated with every tone which detestation could teach!

Baptisms.

FOREIGN.

GERMANY.—The Triennial Conference of the Baptist churches was held at Hamburg during the first days of September. Brother Nielson, of West Seeland, Denmark, said:—Our cause began eighteen years ago, and we had hard

struggles indeed; yet, by God's grace, we have now much overcome, and have received religious liberty; and we now can preach the gospel freely, which is propagated widely. There are many who withdraw from the State Church, and form new interests of their own.

Gradually they get more knowledge of the word of God, and join our churches. One church of a Rev. Mr. Lammers, of Norway, has almost entirely turned to the Baptists. We have accessions every month, and ten brethren now in the ministry cannot satisfy the numerous appeals to them from all quarters. Still there is much to bear also for the cross of Christ. Many of our female members experience very rude treatment from their unconverted husbands; they are beaten by them and driven out of their homes. One sister was bound by her husband, the hands on her back, in order to prevent her from going to the meetings.—Professor Rauschenbusch, of Rochester, America, said: When he was still a Lutheran minister in the United States, he came to Upper Canada, where about 100,000 Germans lived, mostly Protestants, Lutherans, Methodists, Mennonites. The American Tract Society sent two colporteurs amongst them by his solicitation. One of them, Mr. Schneider, had a child born, and requested Mr. Rauschenbusch to come and baptize it, as he did not wish to have the rite administered by an unbelieving minister. Our Brother R. was at that time still a Lutheran pastor, yet under serious struggles about infant baptism; and after much balancing, wrote to Mr. S. that he had better wait till his child had become converted, and then let it be baptized. Mr. S. shook his head at the time at the heretic notions of Brother R.; but after three years, he invited him to come over and baptize him (Mr. Schneider) and a number of other believers who had made up their minds likewise; eight persons there were baptized, and soon afterwards thirty more. These scenes of baptism were most glorious occasions in a country where they needed not shun publicity and baptize at night time, as in Germany they frequently were compelled; but where at full daylight, at the river side, hundreds and even thousands crowded together to witness such scenes. He had then always improved such occasions, and had for an hour or so kept in suspense the curiosity, and had preached to the crowds repentance and faith. The Spirit of God manifested himself on such occasions, and produced powerful convictions of God's truth by the sight even of such scenes. One, a Roman Catholic, exclaimed on one occasion, "Surely this is the true baptism; there is power and grace!" And, Mr. Rauschenbusch added, "Indeed, I believe baptism to be a powerful means of grace and of regeneration; not to the baptized, who must be regenerated already before, but to unregenerate witnesses, to enlighten and to convert them, for thus we have experienced it many times." There are now in these parts five flourishing churches, all of which sprung out of that small beginning.—Brother Stangnowski, of Goyden, Eastern Prussia, said: We have had heavy tempests, but they are now past; our missionary field is large and constantly extending. Three labourers employed there cannot satisfy half the demands made upon them. Since new year, ninety-two believers have been baptized by him. Several of them just on his journey to Hamburg. Powerful commotions occur frequently in the congregations; sometimes the voice of the preacher is overcome by the weeping and cries of his hearers, while some actually were struck down, remaining on their knees or faces, thus crying for grace.—Brother Bernicke, of Pomerania, states, that love and unity prevail amongst his flock, and that they had a gradual increase—twenty-eight souls had been added during this year. A very glorious love-feast had been celebrated at Whitsuntide, which lived still in sweet remembrance of all.—Brother Geissler, of Königsberg, relates, that two years ago, when he came thither, the church numbered twenty-four members—it was now 124. At Pobethen, also under his care, the church had also had a clear increase of 100. Calls for coming over to help came from so many quarters that he could find no time to comply with them. He was happy to state that they had now acquired a larger meeting-house, of the size of the Hamburg Chapel. Meetings are always densely crowded.—The general report was read by the Secretary of the Union, Mr. Braun, extending over the most important events of the last three years. The increase of the churches during this period was from sixty to sixty-five. Church members were, three years ago, 5,901; now, 7,908. Preaching stations were 574; now, 756. During these three years 3,097 persons have been baptized.

DOMESTIC.

BEULAH, Monmouthshire.—Since the month of March we have had several baptismal services, when thirty-four believers thus put on Christ. They were all baptized by Mr. M. James. One was a member of the Church of England. Many English friends have also been baptized at Beulah since the beginning of the last winter. I am very happy to inform you that they have taken a room to hold their meetings in, but as it is too small to contain the hearers, they have begun to build a chapel, which will be completed in a short time. The Lord hath done for us great things, whereof we are glad. Nearly one hundred have been baptized in our neighbourhood since June, 1859, and many wanderers have been brought back to their Father's house.

M. M.

BURNHAM, Somersetshire.—On Tuesday evening, Sep. 4, Mr. Rodway, of Weston-super-Mare, baptized seven believers on a profession of faith in Christ, three of whom were teachers and two scholars in our sabbath-school. Another young female teacher was prevented from being baptized by a delicate state of health. Nearly a year ago we passed through such a severe trial, that some thought we must speedily dissolve. But a few faithful friends held together, and now the cloud has passed away and the light of the Redeemer's countenance shineth upon us. To Him who watched over and supported us be all the glory!

J. P.

LANGLEY, Essex.—Having for many years been one of your constant readers, your reports of additions by baptism to Christ's church have often cheered my heart. I now wish to inform you that our pastor, Mr. C. Smith, baptized seven believers in April, and on the evening of August 21, after an impressive discourse from "For one is your master, even Christ," he immersed three more. They are all young, and it is cheering to see them coming forward and by their prayers and efforts aiding in the spread of truth in this locality.

J. W.

KEYTTERING.—On Thursday evening, Aug. 30, Mr. Mursell immersed three persons on a profession of their faith in the Lord Jesus Christ. Two were added to our church on the following sabbath; the other remains in connection with the Wesleyans. The service was held in Ebenezer chapel, which was kindly lent for the occasion.

E. W.

BRIMPTON.—After a sermon by Mr. Holloway, of Reading, on sabbath morning, Aug. 2, from the words, "What mean ye by this service?" he had the pleasure of baptizing, in the river near, after the old and impressive mode, two followers of Jesus, in the presence of many spectators. The greatest order and attention prevailed whilst the sacred rite was being administered, and it is hoped that a lasting impression for good was made on the hearts of many. This is the first baptism that has taken place at Brimpton for nearly ten years. E. M.

KIRTON LINDSEY, Lincolnshire.—Mr. Stapleton baptized one follower of the Lord Jesus on Wednesday evening, July 25. We had a large congregation, and hope that the picture of the death and resurrection of the Lord Jesus set forth in the watery burial of this believer, was the means of producing serious conviction on the minds of many.

T. D. C.

LEEDS, South Parade.—Mr. Edwards baptized eight disciples of the Lord Jesus on the last sabbath in August. One affecting case ought to be mentioned: that of a young lady, from the Established Church, who was forbidden from following her convictions of duty to her Lord and Saviour in baptism, by threats of expulsion from family privileges.

Call Lane.—After a discourse by Mr. Stutterd, two sisters were baptized by Mr. Tunnicliffe, on Lord's-day, Aug. 26.

J. S.

ASHFORD, Kent.—On the evening of Lord's-day, August 19, our pastor, after preaching from "They were baptized, both men and women," had the pleasure of baptizing three believers in the Lord Jesus, two males and one female—the sister of our pastor. They were all received into the church.

W. J.

BIRMINGHAM, Hope Street.—Mr. Griffiths led four believers in Jesus down into the water and baptized them on Lord's-day, August 26. We are thankful for this addition, and hope others will soon follow.

KINGTON, Herefordshire.—Since April our minister, Mr. G. Cosens, has baptized twenty-two followers of the Saviour at Kington and Lyonshall, one of our stations.

R. S.

MADELEY, Shropshire.—Mr. Evan Jenkins has lately baptized four disciples of Jesus. We had large congregations to witness the solemn scenes.

J. H.

"THE DISCIPLES."—"The Disciples!" some may say; "who are they?" They are those in this country who claim connection in some way with the "Campbelites" of the southern states of America. Alas for us! we baptists are not only divided into Arminian and Calvinist, but there are other parties who, because they dip their disciples, are called by our name—the slave-holding "Campbelites" and the mad Mormons of America, for instance. We cannot help it—the best metals are always counterfeited. But we must weigh and ring what is offered as current coin. We make these remarks, because we have received from one of these "Disciples" a sheet of what he calls "Statistics of the Churches of the Disciples of Jesus Christ in England and Wales, with a few from Scotland and Ireland." We have here about seventy churches enumerated, with 2836 members, only six of which churches number above 100, one reaching 163, excepting *Bond-street, Birmingham*, which now numbers 326. But twenty-eight churches have less than a score members. The total of baptized is 505. *Bond street, Birmingham*, is again at the head of the list: 114 baptized, with 98 received, and 156 "withdrawn or expelled." Twenty-four churches baptized none; and ten baptized one. Total gain 772—loss 434—increase 338. We give these as simple facts without comment. But there is one significant addition, "Some of the churches have Sunday Schools." Here we must ask, How is this? Do these "Disciples," spend all their time in proselyting from other sects? With the sheet of statistics we received a long letter. We regret to state that we once knew the writer as a modest unassuming man, but since he became a "Disciple," how changed his tone! We could give extracts from the letter before us not only of a dogmatical but of an impertinent character; but we will have no public controversy with men who not only do what they like with their own, but seem resolved, by means which in the commercial world would be regarded as highly dishonourable, to do what they like with other people's, *BOND STREET CHAPEL, BIRMINGHAM*, to wit.

HENLLYS, Monmouthshire.—After some brief observations on the words, "Why baptizest thou then?" one female was baptized by Mr. Morgans, of Beulah, July 29th.

LYDNEY, Gloucestershire.—On Lord's-day, Sep. 2, nine candidates were baptized by Mr. R. H. Roberts, of Bristol College. Two of the number join the church at Lydney; five will unite with the newly formed church at Parkend, and two remain in connexion with the Primitive Methodists.

BEDFORD.—On Lord's-day, Sep. 2nd, Mr. Killen preached on the subject of baptism, and then immersed a young man who has recently been brought to the knowledge of the truth from witnessing the ordinance of baptism administered in this place.

READING, King's Road.—At the close of the sabbath evening service, Aug. 26, our pastor, Mr. Aldis, had the pleasure of baptizing one male and six females. E. M.

WALES.

Pembroke.—The first baptism in our new place of worship was administered here on sabbath morning, July 29. After an impressive discourse by Mr. Reynolds, from England, to a crowded congregation, Mr. Rees, of Myrlebury, baptized fourteen candidates into the names of the Sacred Three. The ages of the candidates varied from the youth in the sabbath school to those of hoary hairs. The first baptized was a female who had long passed the meridian of life, and had been a hearer of the gospel upwards of twenty years, who was now willing to follow her Lord and Master in the waters of baptism. Another had been a member with the Calvinistic Methodists. He had long striven against the convictions of personal duty, as regards baptism; but he now discharged his obligation by obeying Jesus Christ. Perfect order prevailed through the whole of the services. "The Lord hath done great things for us, whereof we are glad." D. E.

Pembrokeshire is at the extreme southwest point of the Principality. A friend has sent us a copy of the Report of the baptist association in that county for 1860, in which the statistics of fifty-two churches are given. It appears that during the association year, 765 have been baptized, and the clear increase is 654; total of members, 8,818. The greatest number baptized was 107, at Llangothan and its branches, the church there now numbering 750. Middlemill and branches baptized 94—the rest vary from one to fifty-one.

Newbridge-on-Wye, Radnorshire.—I have had much pleasure in reading the *Reporter* for some time, and finding that you have not had reports from this place, I intend sending them regularly. Since March, our pastor, Mr. Probert, has had the pleasure of baptizing fifty-six believers in the river Wye, on the profession of their faith in Jesus. Nearly all these were from the sabbath school at *Pigah*, a branch of Newbridge. Seventeen have also been baptized by Mr. Jarman, before many spectators. T. P.

Swansea, York Place.—Our minister, Mr. Hill, baptized four believers, Sep. 3, and introduced them to the church; also five on Lord's-day, Aug. 5. We have more who are inquiring the way to Zion. J. T. W.

Tyddyn Sion, Carnarvonshire.—Sep. 9, three females were baptized by Mr. J. Jenkins, of *Pwllheli*; and on Sep. 16, at *Llangian*, four males and one female were baptized in the river *Soch*, by Mr. Jenkins.

Cardiff.—Bethany.—On the first sabbath in September, Mr. Annear, formerly a Wesleyan Missionary in Western Africa, but now of Truro, in Cornwall, preached, after which, Mr. Tilly immersed two males and three females. One of these was the child of many prayers; the others were from the sabbath school. J. J.

EXPULSION FOR BAPTISM.—One of our correspondents in Wales says:—"In my former report I mentioned that a female friend belonging to the Calvinistic Methodists was baptized here. Now, please to mark the intolerance of that body. Our friend intended to remain with the church of which she had been a member for many years; but the deacons thought otherwise, for they brought her case before their monthly meeting of the district, and there were fully authorized to expel her, which they have done. So much for their liberality. You may publish the above fact in any shape you think best, for it is quite true."

Baptism Facts and Anecdotes.

THE BAPTISMAL QUESTION AND THE REVIVALS.

We are not surprised to find that there has been, during the past summer, some agitation in the North of Ireland on the subject of believers baptism and the mode of its administration. A writer, in allusion to this matter, says:—

"Out of the Revival of which the north of Ireland especially has been the scene, there has arisen, and is still arising, a question which many Christians would fain have kept in the background. This question is that between Baptists and Pædobaptists. To some it will appear not at all wonderful that this question has come up. The Revival has tended to direct men's thoughts to their own personal concern in every religious act. Many have come to feel that the rite performed upon them in infancy was in no way an act of their own obedience to the will of Christ. They have become strongly impressed with the conviction that in religious acts of this kind, there can be nothing vicarious. 'I must do for

myself what the Redeemer enjoins; and, in the way He has appointed I must make my own profession of consecration to His service. That profession, like every other religious act, must be my own reasonable service.'

All this seems natural. It lies deeper than the controversy as to sprinkling, pouring, or immersion. It is a question not of modes, but of deeds, and we are in no way surprised that men brought to feel deeply and to act, decisively, should feel this question pressing on them. Belfast, Ballymena, Newtonards, Coleraine, Londonderry, and other places, might be cited as examples. The question has not been awakened in these places, or agitated for denominational purposes in any degree.

It has been said in high quarters, by some highly esteemed Baptists,—"Let not this question be mooted among the converts; it is a minor question, likely to awaken discussions by no means conducive to the harmony and spirituality which will best betoken the presence and power of the Holy Spirit." Others have

besought that means may be devised of putting a stop to discussion on the question. Ministers must be exhorted not to open their lips, and Christian people, members of churches, to refrain from conversation on this subject, lest the work of God in converting sinners should be hindered!

Brethren who would so stifle the subject act weakly and mistakenly enough. But the matter would not be adverted to here had their counsel comprised all on which animadversion is due. It is the old story—'We charge you speak no more in this name'—and might safely be left to itself. But a pamphlet of eighteen pages, entitled, 'The Subjects and Modes of Christian Baptism, and Difficulties for Dippers: by a Bible Baptist;' printed in 1860, without author or printer's name has appeared, which is regarded as having proceeded from a pen writing not far from Ballymena, guided by a Presbyterian minister who has recently been in this country solliciting contributions at the hands of Baptists, as well as at those of Christians of other denominations, for a proposed new chapel. This precious pamphlet, distributed gratuitously, revives the rancour, the coarseness, and withal the feebleness, that have occasionally marked the baptismal controversy of former times in England. It is not known whether the writer be a member of the Evangelical Alliance; but if he is, he has most grievously violated one of the rules of that body, and has been as bitter, as far from the meekness and gentleness of Christ, as if he had never declared himself to have been induced by Christian and brotherly love to renounce these things.

So far as argument is concerned, the writer was at liberty to employ what he pleased, so that he judged that it would serve the cause of truth. What others may think of an argument, setting out with the statement, 'The children of the Church have a right to baptism, because they are members of the Church,' need not here be considered. Our Pædobaptist friends may settle this and similar points with him. Some of his 'difficulties for dippers,' are a little rich. Dipping, he says, would prove fatal to the delicate and the sick. It is distracting to timid subjects and spectators. It is offensive to the purely modest and decorous. It is a *dirty dip* (the italics are the author's) unless it be in a river. 'No cleanly person

duly apprehensive of scorbutic and other cutaneous affections, would, for any consideration, be inserted in the dripping drugged dress just used, or in the water just washed in, by two, or ten, or twenty, to some of whom the bath was a *Maek scan*.' 'Dipper,' says the author, 'need not waste his wind talking about *'adult or believer's baptism.'* In that all Christian churches are agreed. *The work which Dipper has to do—and see you hold him to it—is to prove that he has Christ's express command for casting the children of Christians out of the covenant—out of the Church, as useless, accursed things.'*

The Dipperism of County Antrim, this writer goes on to say, is especially objectionable, as a compound of Dipperism, Darbyism, and Popery; as rejecting a written creed, especially the Shorter Catechism; as repudiating the Christian Sabbath; as abhorring Church-government; as casting away a Gospel ministry; as occupying the same level as the priest's mass; as professing to secure a church of the regenerated only; as productive of much distraction and discord; as—no—we will not go on. If half of this can be proved, our brethren in Antrim must have greatly mistaken their vocation. They are open to rebuke, and by all means let them be rebuked. It may, however, be questioned whether this writer, even so far as his own district is concerned, does not malign those whom he ought to regard as Christian brethren. The Baptists of Antrim, so far as we know them, are not open to his charge. The rising congregation at Ballymena, with their very estimable minister, lately a covenanted Presbyterian do not deserve the censures in which he indulges. Baptists of contiguous districts are equally free from his charges, and certainly he knows, or he ought to know, that in thus speaking of 'dippers' generally, he is uttering unmitigated scandal and falsehood.

If the prevalent report of the authorship of this contemptible pamphlet be correct, it only remains to wish that when next the author writes, his pen may be more guided by the amenities and the truthfulness of the Gospel he professes to preach; and that the spiritual influences descending so copiously around him may reach his own heart, teaching him the pure and the peaceable and the lovely, in ministers of one section of Christ's Church, as they write respecting other sections of that Church."

Sabbath Schools and Education.

ANOTHER SCHOOL FOR TEACHING RELIGION.

I CALL it another school, though perhaps I ought to call it another mode of illustrating the lessons taught in the family or the school. It is one which a loving parent or a pious teacher may adopt with advantage. But I shall better tell what I wish by stating a little fact.

A pious minister one day promised his children that in the evening he would take them to one of the most interesting sights in the world. They were anxious to know what it was, but he deferred gratifying their curiosity till he had brought them to the scene itself. "Now," said he, "my dear children, can any one that lives in such a wretched habitation as this be happy! Yet this is not all; a poor man lies upon a miserable straw bed within it, dying of disease, at the age of only nineteen, consumed with constant fever, and afflicted with nine painful ulcers." "How wretched a situation!" they all exclaimed. He then led them into the cottage, and addressing the poor dying young man, said, "Abraham Milwood, I have brought my children here to show them that it is possible to be happy in a state of disease, and poverty,

and want; and now tell them if it is not so." The dying youth, with a sweet smile, replied, "O yes, sir! I would not change my state for that of the richest person on earth who was destitute of what I possess. Blessed be God! I have a good hope through Christ of being admitted into those blessed regions where Lazarus now dwells, having long forgotten all his sorrows and miseries. Sir, this is nothing to bear while the presence of God cheers my soul, and whilst I can have access to Him by constant prayer through faith in Jesus. Indeed, sir, I am truly happy; and I trust to be happy and blessed through eternity; and every hour I thank God, who has brought me from a state of darkness into his marvellous light, and has given me to enjoy the unsearchable riches of His grace."

The writer, only a few weeks ago, witnessed a similar scene of a girl of sixteen—a sabbath scholar, and he wished all the children in the school could have seen and heard what he did. Would it not then be well, as opportunities offer, for parents or teachers to take with them one or two of their children, to learn in such a school a few lessons on the value of religion in life's last hour.

Religious Tracts.

APPLICATIONS.

DEVONSHIRE.—Could you forward us some of your tracts on baptism? We have just removed a heavy debt on our chapel and school-rooms, but we are a poor people and not able to buy them. There is, however, a spirit of inquiry abroad about baptism, and we wish to inform and direct it. We shall have a baptism next Lord's day, and as one of the candidates is an Independent, we expect many Presbyterians will be present. I wish for some so much, that I would rather pay for them myself than not have them, but you know how little a poor baptist parson can afford to do in such a case.

WESTMORELAND.—I see by the *Reporter* that you are yet sending parcels of tracts gratuitously to those who need them. We much need some on baptism here, and shall be glad to receive some.

BERKSHIRE.—My father, who is fond of giving away tracts, desires me to say that he has only a few left, and would be obliged if you would favour him with a grant. The common people about here are sadly too much given to drinking, and hence their ignorance and neglect of the gospel. A few on the baptismal question would also be acceptable, as it is not understood by many around us as it ought to be.

LONDON.—We have lately formed a Juvenile Tract Committee in our sabbath-school to employ teachers and scholars in distributing tracts in their own neighbourhoods. We hope this plan may do some good. Could you spare us a parcel of such as you think would be suitable for such a purpose?

YORKSHIRE.—We have lately commenced open air preaching on a sabbath evening in our village. I am a poor widower with several children; but I have wished I had some of your tracts to give away after the preaching. I could manage to do a job of that kind, and I shall be very glad if you will let me have some.

MONMOUTHSHIRE.—We are a few poor people. But we fear the Lord and love him too, and wish to serve him. We have opened a sabbath-school in this place, where there was not one, and it is increasing. We have now nearly fifty

boys and girls in it, and we want something for them to read. We have preaching sometimes, but we meet together for prayer, and the Lord looketh on us; for we have lately added nineteen by baptism. If you could help us with some tracts we should be very thankful.

DONATIONS.

Asby	250
Llanrhangel	250
Boroughbridge	250
Lincoln	250
Clayton	250
Leicester	500
London	250
Appledore	150
Fildfield	250
Lydney	250
Leicester, Carley-st, 1000 Hand-	
bills and	200

Received for gratuitous distribution, June 8, E. M. R., 12 stamps.

Intelligence.

BAPTIST.

FOREIGN.

FRANCE.—Our baptist brethren in Aisne and the Oise have still their places of worship closed. At Lufere their church is open to their 130 converts; at Verberie and at Denain they have no official difficulties; 200 meet at the latter place, and thirty at the former; but at Chauny, where there are above 150 baptized members, and about as many adherents, the church has remained closed ever since 1853. The municipality acknowledges that no complaint can be made against any one of them. The Emperor assured the pastor, who appealed to him some years ago, that no hindrance should stand in the way of their public worship. The minister of public worship said that the temple should be re-opened. Other officials of high standing have declared the same: but though the keys are in the pastor's hands, the authorization is still withheld. The 15th of August, however, gave the opportunity for an experiment. As the people have always met without hindrance, at the pastor's house, for worship, even to the number of 140, a few resolved quietly to enter the forbidden temple and pray for the Emperor. The pastor was there, the Bible was opened, and the Lord's commands to his people concerning

constituted authorities read; prayer was offered by several brethren, and hymns sung; all withdrew quietly. There were more than twenty in number, in order to try the experiment fully; and though it was done in the presence of the gendarmes, no notice was or has been taken of it. These baptist churches are bright lights shining steadily amidst the surrounding darkness. Pastors, as well as flocks, have been converted from Romanism, and they are walking worthy of their high vocation. It was at Chauny that, last year, the gendarme Dechy refused, when on military duty in the Roman Catholic church, to kneel before the wafer.

DOMESTIC.

CENTENARY AT MELBOURNE, near Derby.—This populous village not being situated on any of our great public highways, has often escaped the notice of English geographers; whilst a hamlet of some half dozen houses, two miles off, situated on one of those highways, appears on the maps. But it was not unknown to the first preachers of the General Baptists in these parts one hundred years ago. Joseph Donisthorpe, the celebrated Normanton blacksmith, was its first visitor. When he arrived at the brow of the hill above the village, and looked down on its then numerous thatch-roofed cottages, he kneeled down and with tears

prayed God to bless his errand. He descended, and gathering a crowd on the green, he there preached to them the gospel. The result was that the place was regularly visited by those laborious preachers, and it became a branch of the Barton church. "On Tuesday, August 14, very interesting services were held at Melbourne to celebrate the hundredth year of the church's existence as a separate community. Providence smiled on the occasion. The weather, which had been unusually wet for several weeks, proved propitious on that day. Many friends were present from Barton, the mother church, Derby, Nottingham, Leicester, Loughborough, and other places adjacent. Rev. W. Underwood, president of our college, introduced the business of the day by a laudable exposition of the peculiar features of the General Baptist churches; and Rev. I. Stobbins, missionary from Orissa, concluded with prayer. In the afternoon, a public meeting was held, R. Pegg, Esq., of Derby, in the chair. After the chairman's address, Rev. T. Gill, pastor of the church, read an historical paper, touching upon the incidents associated with the early days of the Melbourne church, its amicable separation from the Barton society in 1760, its first pastors, Revs. F. Smith and T. Perkins, and its chequered course during the past century. Rev. T. Bott, of Barton, responded, in behalf of the 'mother church,' to the kind invitation to be present at these services from the church at Melbourne; Revs. J. F. Winks and T. Yates, former pastors of the Melbourne church, and Revs. E. Stevenson, of Loughborough, and D. M. Graham, of New York, afterwards addressed the meeting. The afternoon attendance was very large. Our good brother from America, Rev. D. M. Graham, preached in the evening. The day will long be remembered by the Melbourne church, as one of the most interesting in their history."

LEEDS.—City or town missions are generally supported by evangelical christians of various denominations; but in this very populous town the baptists have united to sustain a town mission of their own, for reasons mentioned in the following circular:—"This populous town has thousands, perhaps tens of thousands, who rarely enter a place of worship. The churches and chapels are opened, but they enter not! Is it not the duty of christians to carry the gospel to those who will not come to the gospel? The command is: '*Preach the gospel to every creature.*' Six or seven missionaries might be employed constantly and usefully. The cost, without interfering with any existing operations, may easily be raised in Leeds, if the more opulent would imitate the christians in Lancashire. Some of them give £100 annually for teaching from house

to house, others £50, £20, £10, £5, £2, and £1. Why should not Yorkshire christians do likewise? The Directors will, however, cheerfully receive the smallest donations, down to a halfpenny per week. Should you inquire, Why appoint Baptist missionaries? Because the soul-destroying doctrine of baptismal regeneration is extensively preached in the land, and this crying evil ought to be met by the extensive propagation of sound evangelical views of the doctrines and institutions of our Lord Jesus Christ. The thousands of immortals referred to are daily dying; and as the funds now at command are only sufficient to support one missionary, the directors trust the cause to God and His people for much more ample funds and more enlarged labours. They entreat all who may read this appeal to inform the Secretary or a director what will be their contributions. The mission is under the direction of pastors of the baptist churches, and gentlemen connected with sabbath schools." Mr. Jabez Stutserd, late pastor of the General Baptist church at Castleacre, Norfolk, is their first, and, at present, only missionary.

MONMOUTHSHIRE.—An interesting religious movement has been going on within the last few months among the English population of the Welsh district of this county. At Newbridge and Machen good congregations have been collected, and a considerable number baptized. At the former place a commodious chapel is in course of erection, the Welsh church at Beulah having taken this task on themselves; and the English friends will thus be comfortably housed very shortly. On Lord's-day, Aug. 19, two persons were baptized in the river at Maesycwmer by Mr. R. Williams, Hengoed, when Mr. Tilly, of Cardiff, preached. In the afternoon Mr. Tilly again preached, and administered the Lord's supper to ten persons. The friends here met in a small wooden shed, which will neither keep out the wet or the cold, and which is fitted up with borrowed benches, all gratuitously lent by friends belonging to Hengoed Welsh church; but the shelter is so inadequate that the meetings must in a few weeks be discontinued, unless a small chapel shall be erected. An effort is now being made to collect funds for this purpose.

KETTERING.—Two very interesting services have been held in this town, famous in baptist history, as the scene of the labours of Andrew Fuller, the formation of the Baptist Missionary Society, the celebration of its Jubilee, and as the birth-place of William Knibb. On Tuesday morning, Aug. 14th, Mr. T. G. Rose was set apart to Missionary work in India. After a large tea-meeting at the Corn Exchange, Sir Morton Peto, Bart., M.P., laid the memorial stone of the new

baptist chapel before a large concourse of people; after which a crowded public meeting was held in the Independent chapel. The cost is estimated at £3,500, towards which about £2,500 have been obtained, and £170 promised.

BRITISH BAPTIST STATISTICS—1860.—The Secretaries of the Baptist Union state, that of thirty-one associations, not one has suffered a decrease, and all but one have been favoured with an increase. In 1,024 churches there has been an increase of 11,651 members, or an average of eleven members per church. The regular augmentation of several past years therefore continues. This is gratifying and encouraging. Usually, by this time, we have had the details in the yearly publication of the Union; but the old "Manual" is no more, and the new "Hand-book" has not yet appeared in its stead, but we now understand that it will be published in a few weeks.

COWLING HILL, Yorkshire.—On Saturday, August 25, a tea meeting was held for the purpose of presenting to the Rev. N. Walton a valuable testimonial, consisting of a handsome silver tea and coffee service, with a full set of spoons, and a purse containing ten sovereigns, by the members of his attached church and other friends, as a token of their esteem for his faithful and disinterested labours among them for thirty-four years. After tea, there was an interesting public meeting held in the chapel, when the testimonial was presented by Henry Dean, Esq., of Colne, and addresses were delivered by ministers and other friends.

PENKNAP, Westbury, Wilts.—Jubilee services were held here in August. On Lord's-day, the 26th, Mr. Shem Evans, a former pastor for twenty-one years, preached, and eight believers were baptized. On the 29th Mr. Vince preached, and 250 sat down to tea; after which Mr. Hurlstone presided and furnished a history of the church. On the 30th Mr. V. preached again, and 200 took tea, after which Mr. Curtis, superintendent, gave a history of the sabbath-school. Collections were made for repairs and improvements.

PARK END, Forest of Dean, Gloucestershire.—Ground has been bought and paid for, on which to erect a chapel for the use of the newly-formed baptist church, and in which the gospel may be preached to the inhabitants of this populous and increasing neighbourhood.

MAIDSTONE, King-street.—The foundation stone of a new and handsome structure for the baptist church under the pastoral care of Mr. Dobney, was laid by the Mayor of Maidstone on Friday, Sep. 14. Mr. D. conducted the religious part of the service, and delivered a suitable address.

WERNH MINSTER, near Blandford, Dorsetshire.—The baptist chapel having been re-built, with a school-room attached, was opened for divine worship on Wednesday, Sep. 5, when sermons were preached by Rev. C. Stovel, of London. In the afternoon about 400 sat down to tea, after which several animated addresses were delivered. The friends and the children of the school are subscribing weekly of their poverty to the remaining debt, to remove which they need help.

J. D.

KINGSTON-ON-THAMES.—Before leaving this town for Coleraine, in Ireland, Mr. Medhurst baptized nine believers, Aug. 22, one of whom was a Primitive preacher, Mr. H. F. Ellery. Since December, 1856, Mr. M. has baptized 208. The number of the church was only nine (the number now baptized) when Mr. M. commenced his ministry at Kingston.

ASSENDARE.—Above 1000 children and 550 teachers of the four schools under the pastorate of Mr. T. Price, after forming a procession of a mile in length, with banners and music, took tea together on Aug. 20th, after which a happy meeting was held. It appears that eighty-one were baptized from these schools during the past year.

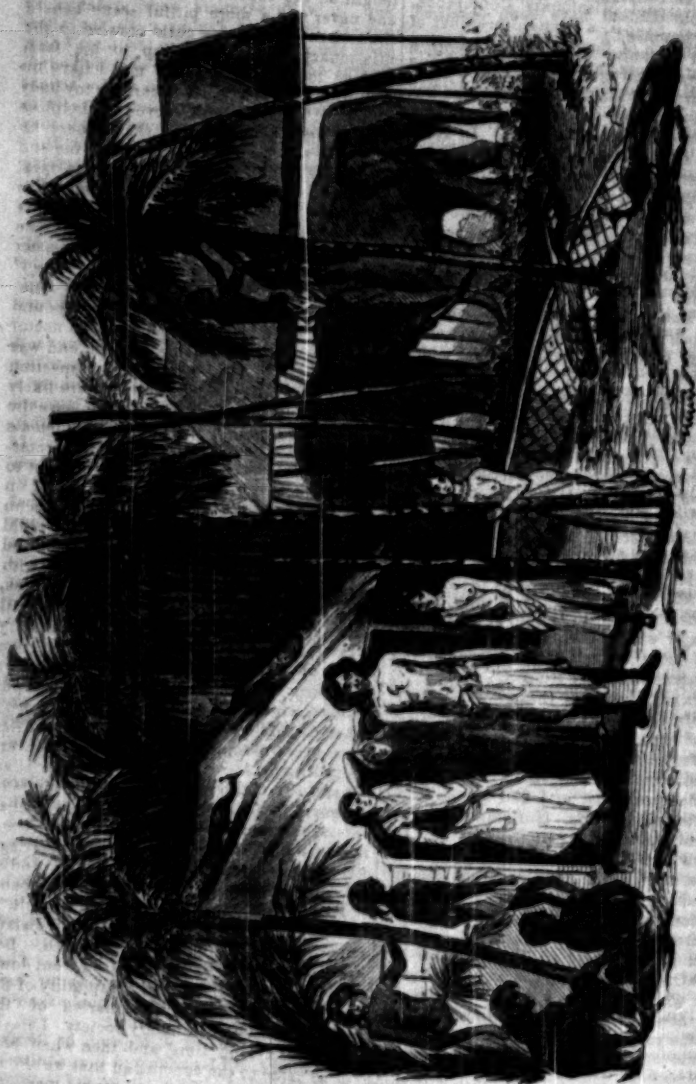
LONDON, Shouddham-street.—The chapel having been enlarged and the school-rooms extended to twice their former size, sermons were preached at the re-opening, on Lord's-day, Sep. 9th. On Monday 200 friends sat down to tea, after which the pastor and several ministers delivered encouraging addresses.

HADDENHAM, Combs.—Owing to the increase of the attendants, the baptist chapel has been enlarged to the extent of 230 sittings, with other improvements, at an expense of £320, towards which about £200 have been obtained. The place was reopened Aug. 14.

SILKHOVE, Tabernacle.—This baptist place of worship having been entirely re-built, several sermons by various ministers, according to the custom of our Welsh brethren, were preached on Sep. 9th and 10th. The collections which followed were excellent.

REV. THOMAS GOADBY, B.A., pastor of the General Baptist church, Coventry, is now, we expect, on his way to Canada and the United States, for the benefit of his health. The uncle of Mr. G., the Rev. John Goadby, formerly missionary in Orissa, is now pastor of the baptist church in Montreal.

REMOVALS.—Mr. A. J. Morton, of Pontypool College, to Llanellan and Llanddulas—Mr. R. Hall, B.A., late of Olney, to Stratford-Avon—Mr. W. Gray, of Ashby-de-la-Zouch, to Birchcliffe, Yorkshire—Mr. W. Omant, of Regent's Park College, to Stow-in-the-Wold—Mr. J. Green, of Upton-on-Severn, to Hebdon Bridge—Mr. W. T. Whitmarsh, of London, to Shefford, Beds.



A VILLAGE IN BENGAL

MISSIONARY.

THE HINDOO ORPHAN.

At the Liverpool Missionary Conference, BANAM LAL SINGH, a licensed preacher of the Free Church of Scotland, after referring to his own history, and his labours among Jews and Mohammedans at Calcutta, related the following affecting narrative.

"Few of you, dear Christian friends, will rise from the hearing of the following affecting case without feelings of increased respect and veneration for the pure and gentle religion of Jesus, and feelings of hatred for the cruel spirit of Hindooism. Some of you may have seen the little narrative published by Dr. Sutton, of the General Baptist Missionary Society, of a Brahmin girl, whose life was wonderfully preserved, and who was brought up by him and his lady in the nurture and admonition of the Lord. For the information of those of you who have not read the narrative, I beg to mention a few leading incidents connected with the wonderful preservation of this little girl. In 1829, among the pilgrims who travelled to the shrine of Joggernaut, there was a Brahmin family, consisting of husband, wife, and a little babe, about six months old, with one or two servants. On the arrival of the pilgrim party at Balasore, 150 miles distant from the temple, the wife of Punda-Narsin, for that was the name of the husband, was seized with cholera. Narsin was not to be found at this critical time. Whether he fell a victim on the way to this disease, or not, no one could say. The unfortunate woman found that everybody had forsaken her. Thus, a stranger seized by the ruthless cholera, with a feeble infant at her breast, she wandered to a neighbouring village, where she was informed medical aid could be obtained. Although, however, she reached the door of the doctor, who was a fat, wealthy Brahmin, she could get no assistance from him. How long she remained here is not certainly known. But it was so ordered that, in the good providence of God, Dr. Sutton went one evening to preach in the village, and found the poor woman and child lying under the shade of a large tree. The shadows of the evening were closing space. Not far from the spot were lying the bodies of many pilgrims who had fallen victims to this frightful malady, and where the jackals, the pariah dogs, and vultures, were tearing the flesh of the dead. Overhead, too, they were canopied with thick darkness, sadness, and gloom, as the great dense clouds were gathering from the west, and were threatening to burst upon them in a tempest of thunder, lightning, and rain. The missionary ascertained the nature of the disease and administered some medicine

which he had with him. He went to the neighbouring village and pleaded long in vain for some food for the poor and starving infant. No one would give her any. At length an egg-cupfull of milk was procured, and never was a more pitiful scene beheld than when the starving child crawled to the missionary, and, looking up to his face, seemed to say, 'O Sir, pity me, I have no friend in this wide world to care for my body and soul!' Dr. Sutton removed the helpless woman to a neighbouring shed, where he attended her for three days, but at the end of that time she expired. When the missionary perceived that the poor woman was fast expiring, he inquired of the Brahmin doctor, who was standing by, what was to be done with the child? to which the monster replied, 'Oh! let it die also, what else?' The mother had some gold and silver ornaments about her, besides some money, and the possession of these was what the doctor sought to obtain. This he effected, and was unwilling to undergo any trouble respecting the child. Seeing how matters were likely to go, the missionary determined to save the little girl, so he took with him an old female servant and intrusted the child to her protection. When the poor infant was brought to his house, some rice-pudding was placed on a plate on the floor before her, while a spoon was sent for; but no sooner did the child perceive that it was food, than she crawled towards the plate, and, helping herself with both hands with the utmost greediness, would not suffer herself to be removed until the whole was eaten up. As the missionary had no children, the little girl was soon adopted as a daughter. She went with her foster-parents to America, where she was put to a boarding-school. She returned with them afterwards to her native land. After affording satisfactory evidence of her conversion, she was admitted into the Christian church by the sacred ordinance of baptism. She was for many years an assistant-teacher in the female schools of Orissa. It has been my privilege to be united in marriage to this Christian native lady. In India, when a man is married, it is not husband and wife that see each other and consult, it is the mothers and fathers or some distant relative, by whom the affair is settled. But such was not the case with us. I went down to Cuttack and shared the hospitality of the excellent Christian missionaries of the General Baptist Missionary Society. I stayed there for a long time, and then when both of us came to the conclusion that we should be a suitable match, then—we got married."

The latter part of this touching tale appears to have afforded considerable amusement to the grave and reverend auditors, from the applause and laughter which followed.

BAPTIST MISSIONARY SOCIETY.—Messrs. Rose, Reed, and Ellis, missionaries to India, with their wives, embarked in company with Mr. and Mrs. Mullen, who are returning, on Friday, Sept. 7.

GENERAL BAPTIST MISSIONARY SOCIETY.—The Ladies Society for promoting Female Education in the East has offered to send out, and maintain at their own expense, Miss Ginguard, formerly an Independent, but now a Baptist, and recently mistress of a Ragged School in Sheffield. The Committee has accepted the offer, and Miss G. will be located with Mr. and Mrs. Taylor, at Piplea, Orissa.

RELIGIOUS.

THE SOUTH SEA MISSIONS.—Rev. George Pritchard, formerly British Consul at Tahiti, in an address at East Parade chapel, Leeds, on the progress of the gospel among the islanders of the South Seas, said: In no part of the heathen world had the gospel triumphed so gloriously as among the islanders of the great Pacific. The missionaries commenced their labours on the island of Tahiti, where they found that human sacrifices were frequently offered by the natives to appease the anger of the gods; that more than two-thirds of the children were murdered as soon as they were born; and that aged and infirm parents were buried alive by their own children. After patient perseverance for sixteen years, the labours of the missionaries were rewarded with success, and shortly afterwards the whole of the islanders abandoned their idols, destroyed their temples, and made a formal profession of christianity. The gospel was carried by the natives to the adjoining Society Islands. The French took forcible possession of Tahiti sixteen years ago, introducing Roman Catholicism on a large scale; he was glad to state that the priests had not succeeded in proselytising the natives. They could only muster a congregation (including all their own domestics) of about seventy persons out of a population of 7,000; and the natives who had joined the Roman Catholics he knew were not the pious, but the unprincipled. Tahiti, notwithstanding its difficulties and perils, was in a prosperous state, and Queen Pomare, although large bribes had been offered to her to join the Roman Catholics, still remained firm in the truth.

THE DISCUSSION AT BRADFORD between Joseph Barker and Thomas Cooper was proceeding a few days previously to our going to press. We hear that on the first night St. George's Hall was crowded, but on the following evenings the attendance decreased considerably.

STATUE OF DR. WATTS.—The statue of Dr. Isaac Watts, at Southampton, his native town, has been commenced. It will be erected in the public park, in July next, on the anniversary of his birth. The statue and basso relievos will be of Sicilian marble, and the pedestal of polished Aberdeen grey granite. The total height will be nearly twenty feet. The basso relievos around the pedestal will represent the poet in his study when a youth; then in his manhood, teaching his Divine Songs to the children, and also the aged divine and philosopher. The sculptor is Mr. Lucas, of Chilworth, near Romsey. Lord Palmerston has several times visited the studio of the sculptor, and has manifested considerable interest in the erection of the statue.

A MISSIONARY'S WIFE DROWNED.—A few days ago Mr. Arbroussset, a French Protestant Missionary, was returning from Algoa Bay to Amsterdam, when the vessel struck on the "Seven Stones" near Falmouth. Mrs. A., who clung to the rigging, could not be persuaded or forced to leave her hold and drop into the boat, though the vessel was sinking, and she went down with it. Mr. A. and his six children reached Falmouth exhausted and distressed by their loss.

THE FREE ISLANDERS in the south seas were formerly the most ferocious of the human race. Sixty thousand have embraced christianity, and eleven thousand are members of the Wesleyan church; but there are yet forty thousand who are fighting and then devouring each other. They destroy infants, strangle widows, and burn the aged alive! Verily, the dark places of the earth are yet full of the habitations of cruelty!

A MINISTER'S WIFE PREACHING FOR HIM!—The Rev. W. Booth having been laid aside by indisposition for the last week or two, Mrs. Booth officiated for him on Sunday evening last, in Bethesda chapel. The lady grounded her discourse on "Strive to enter in at the strait gate," &c.; and the large audience which had congregated to hear, sat with evident interest for upwards of an hour.—*Newcastle Chronicle*.

THE DUKE OF NORTHUMBERLAND, who is a large owner of property in the borough of Tynemouth, is about to give the munificent sum of £30,000 towards the building and endowment of three new churches there.

GENERAL.

FORTY THOUSAND SLAVES are said to be annually imported into Cuba alone by the Spaniards, notwithstanding all that has been promised by them and done by us to suppress that inhuman traffic.

SEVERAL ENGLISHMEN have perished in attempting to climb the Alpine mountains during the present season.

NAN-NE-BAU-WE-QUAY, an Indian lady from Canada, visited this country lately to tell the English of the wrongs of her countrymen. Through the Duke of Newcastle, Mr. Bright secured an interview for her with the Queen, accompanied by a Quaker lady. In writing home, the Indian lady thus describes the interview:—"The Duke went before us; and he made two bows, and then I was left in the presence of the Queen; she came forward to meet me, and held out her hand for me to kiss, but I forgot to kiss it, and only shook hands with her. The Queen asked many questions, and was very kind in her manners, and very friendly to me. Then my Quaker friend spoke to the Duke, and said, 'I suppose the Queen knows for what purpose my friend has come?' The Duke said, 'All your papers have been explained and laid before her Majesty, and I have her Majesty's commands to investigate the Indian affairs when I go to Canada with the Prince of Wales.' Then the Queen bowed to me, and said, 'I am happy to promise you my aid and protection,' and asked me my name. The Queen then looked at her husband, who stood at her left side, and smiled. She received me with so much kindness as to astonish me, when I saw her come smiling, and so good to a poor Indian."

THE EGG TRADE.—The following statistics relating to the egg trade are drawn from official sources. In 1815 the number of eggs exported from France was 1,700,000; in 1816 it rose to 8,800,000. Six years later—in 1822—the number was 55,000,000, and 99,500,000 in 1824. In 1830 the number declined to 55,000,000, then gradually increased until 1845, when it was 88,200,000, for which an export duty of £114,000 was paid. Nearly all these eggs go to England. The yearly consumption of eggs in Paris is estimated at 165 millions, and the total consumption for all France at 9,300 millions, so that, reckoning eggs at a sou, this single article represents 465 millions of francs.

"STREET RAILWAY."—The "first street railway in Europe" has been opened at Birkenhead. The line is two miles long, extending from Woodside Ferry to the entrance of Birkenhead Park; and if the prospects of the railway are to be judged by the success of the opening, the speculation will be a good and useful one. The principal promoter is Mr. Train, an American. The carriages on the line are drawn by horses.

THE INCOME TAX.—It is stated that since Sir R. Peel resorted to this war tax in a time of peace, to relieve the finances which were then in a state of exhaustion, as much as 195 millions have been paid in this form alone.

NEARLY TWENTY-FIVE THOUSAND PETITIONS were presented to the House of Commons during the past session.

REVIEW OF THE PAST MONTH.

Monday, September 24th.

AT HOME.—Her Majesty travelled all night from Edinburgh to Portsmouth and Osborne House, and, after resting a few days, left Gravesend with the Prince Consort and the Princess Alice for the Continent on a visit to the Princess of Prussia.—The Prince of Wales is pursuing his course through Canada, and is received everywhere with joy by the people. Some foolish Irish bigots at one town, wishing to display party colours, the Prince was properly advised by the Duke of Newcastle not to land or shew himself among them.—Prince Alfred has visited Cape Town, which had never been honoured with royalty before. He made but a short stay.—The more favourable weather during the present month has afforded the long-desired opportunity for the ripening, cutting, and gathering of the harvest. And yet, though He who ruleth the seasons had been teaching men a severe lesson of their dependence upon him, thousands upon thousands, while yet the corn stood in the fields ripe for cutting, or waiting to be taken home, wasted some of the finest days of the season at Doncaster Races! We should not wonder if He who reigneth over all should visit us with yet more serious calamities than unfavourable seasons.

ABROAD.—That wonderful man, Garibaldi, may now adopt the well-known saying of Cæsar, "I came, I saw, I conquered." Leaving Reggio, he advanced, attended only by a few chosen followers, to Naples, and everywhere the people thronged around him as their deliverer. Arriving within twenty miles of the city, he was invited to enter it, for the King had fled to Gaeta on the previous night! He went by rails, and all Naples was frantic with joy. There he is now in power, and if he is as wise as he is bold, he will act with prudence, or mischief will follow.—Another great event! The Sardinian army has entered the papal states and defeated the army of mercenaries in the pay of the Pope, though commanded by an Algerine French General, and the poor wretched Irish who went to fight for papal tyranny have been taken prisoners. The Pope is now in the hands of the French army in Rome, who, it is said, would be glad to be shut of him.—From China we have no news; the English are yet waiting for the arrival of the French.—In New Zealand the natives have again repulsed our troops. More soldiers are going out.—Ferdinand Paasha, the Turkish Commissioner, has excoated the Governor of Damascus and hundreds of others implicated in the late massacres.—The Emperor and Empress of the French have returned from their visit to Algeria.